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He is a teacher, writer and social-worker and has been working in Various social organizations such as Rashtra Seva Dal, Sane Guruji Kathamala, Samajwadi Adhyapak Sabha, Andha shraddha Nirmulan Samiti, Sane Guruji Sankar Sadhana Sanstha, Amrendra Bhaskar. Balkumar Sahitya Sanstha, Maharashtra Sahitya Parishad, Branch- Pimpri-Chinchwad, Pune.

A book named "BARAYAN a collection of various articles about Mr. B.R. Madgulkar depicting his life and mission, has been already published. He has translated "Selected Stories of Sane Guruji" in English for students.

His hobbies include, social-work, listening to public speeches, delivering speeches for students, to take part in the social movements, working for Senior citizens and writing.

He is having is a versatile personality. He is having inspiring personality by his way of life and thinking.

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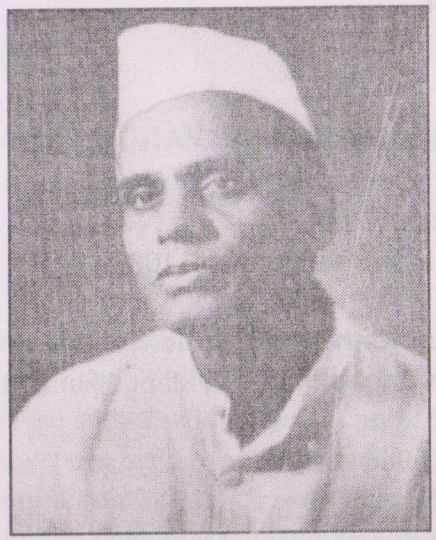

SANE GURUJI

(Sane Guruji's small but complete biography
on his 60 th memorial year)

Author

Dwarkanath Lele

Translated in English by

Mr. Madgulkar B.R.

Sane Guruji

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1
Inculcation of good thoughts (1899 to 1911)

Sane Guruji was versatile. He was a powerful story narrator who tried to activate the children by telling them stories having morals. He was the author whose famous book *Shyamchi Aai* (Shayam's mother) reached up to every home. He was the poet who wrote immortal poems like *Khara to ekachi Dharma* (It is the only real religion) and *Balasagar Bharat Hovo* (Let India be the ocean of Power). He was a great thinker who wrote a book like "Bharatiya Sanskriti" (Indian Culture) He was a freedom fighter who was jailed many times for taking part in Indian struggle for freedom. He was the social-reformer who agitated to keep the doors of Vitthal Temple at Pandharpur open for the untouchables. He was an innovative person who founded Antarbharati (an organization aiming at integrity of India) for the united India. He was a journalist who published famous Marathi weekly like, *'Sadhana'*. He was a miracle who possessed so many qualities. Above all these qualities he was very simple and humble.

Such a versatile Sane Guruji was born on 24th December, 1899 in Nature favoured Konkan.His birth place is a small village named Palgad in Taluka Dapoli and district Ratnagiri. His nick-name was Pandharinath. He was enrolled in school as Pandurang Sadashiv Sane. The original name of the village was Palil. The village name Palil was changed to Palagad (a fort looking like a pal, a

house lizard) as there was a fort outside the village which looked like a pal (a house lizard) Five to six house of Sane lineage were in a line in this village Pandhari's father Sadashivrao lived in one of these houses. He was called Bhau. He was the eldest one. The family was united one. He had seven children -five sons and two daughters Pandhari was fourth one. Bhau had some land. He was the village, head of Vadawli. A village-head means an officer colleting land revenue from the villagers and remitting it to government. But slowly the cultivated land reduced and Bhau's post was in danger. The house-hold property was divided. The loan was transferred to Bhau's name. His house was confiscated. Bhau had to erect a hut and stay there.

Mother lovingly called Pandhari as Shyam. His mother was a faithful woman. She tried her best to run Bhau's family smoothly. Her paternal name was Awadi or Bayo Parchure. Yashoda was her name after marriage. Shyam's mother was fair but weak. She was loving as well as stern. Bhau had to wander here and there for his village-work, so Shyam's mother had to pay attention to all house-hold duties, she wanted her children to behave properly. Many times she punished her children for this.

Pandhari alias Shyam was mischievous in his childhood. He mimicked his teachers. He climbed the trees and played and wandered with his friends in the village. But he was afraid of water. The boys in the village used to swim in a big well in the summer vacation. In such a vacation Shyam's friends came to his house calling him to swim. But Shyam hid himself in an attic. The mother did not like this. She pulled down Shyam. She caned him and forced him to go to swim. Shyam went in anger but learnt to swim. It became night. Shyam had yet not forgotten anger about his mother. He slept turning his back to mother. Mother saw marks of caning on his back. She got up and brought cooking oil. She started applying it to his back. Shyam repulsed her hand. He said "Don't

apply the oil. You caned me in the morning and now you are applying oil" The mother took Shyam close to her and said, "Shyam, I caned you in the morning for people should not call my son timid" Shyam's anger was cooled down with this sentence. He slept quietly close to his mother.

Shyam's mother had not learnt much, but she knew how to develop good qualities in him. She taught her children from small incidents. There were a lot of flowers of Gulbakshi in Konkan. There used to be a competition of making a garland of red flowers and offering it to God Ganesh in the rainy season. These flowers bloomed in the evening. One day Shyam's friends went before him and plucked all the flowers. Not a single flower was left for Shyam. Shyam was angry. Next day in the afternoon only, Shyam went in the hot sun and plucked all the bids and brough them home. He put them in water to bloom. The mother saw it and said, "Shyam, flowers are the children of trees. The buds nicely bloom on the trees as the children in company of mother. Today you have separated children from mother. Now the buds will not bloom. Don't repeat this mistake". Shyam became very sad, on the preaching of his mother. He pledged, "I will not pluck any bud here after, let the buds bloom and dance on the trees."

In the childhood, Shyam liked to learn by heart and sing poems, hymns and psalms But he had not that particular book it was with his friend. So, the friend surpassed him in recitation. Shyam did not like this. At the same time a guest came to Shyam. The guest put his coat on a peg in the hall and went inside to dine. Shyam took a five rupees note from the coat. When the guest got ready to go out he understood this thing. He accused Shyam of theft. Shyam did not speak anything. The mother said, "My Shyam is a good son. He will not do such a thing." The guest went away, Shyam's betrayal of mother made him repent. He wept bitterly and touched his mother's feet. He admitted the theft. The mother broke

in tears. She said 'Shyam, did you steal the money for book? You have not learnt the lesson from the last book- "never steal" What is the use of the new book then?' Shyam put his hand on mother's feet and took an oath, "I will never steal in the future." He obeyed the oath throughout his life. Then he would borrow a book from his friend and copied it and learnt by heart it.

Shyam's mother emphasized that each one should help the other. The poor women in Konkan, collected sticks and twigs and sold to the villagers for heating bath water. Such an old woman, carrying a bundle of sticks on her head was passing by Shyam's house. As she was tired, she put the bundle of sticks on the steps near Shyam's house. She stopped to rest for some time and then started to go, but she could not lift up the bundle of sticks. Shyam's mother saw it and said to Shyam, "Shyam, please help that old woman, carrying the bundle of sticks." Shyam said "Mother look at her dirty clothes and those at her dirty sticks. It will also make me dirty." Mother convinced him, 'She is old, we must help her and bathe to clean up yourself.' Shyam helped the poor old woman, and unknowingly learnt the lesson of *"service to man is service to God."*

The rule of Shyma's mother was that each one living in the house, must do this or that work. At that time, there was custom in Konkan that everyone in the house should prepare his own plate of leaves and take the meal in it only. Shyam found it difficult to prepare such a plate, so he avoided this work then someone would prepare a plate for him. one day Shyam's mother noticed this thing. She refused to serve him food until he prepares him-self the leaf-plate. Shyam, somehow prepared the leaf-plate, he took his meal, but the straw in the leaf-plate stuck in his throat. Shyam's mother stuck to her rule. At the end Shyam learnt the art of making leaf-plate skilfully.

There is a well either in front or backside of each house in

Konkan. There is a plain stone for bathing near the well. It was a custom to sit on the plain stone and bathe. Shyam took his bath as usual. He said to mother, "I have bathed so clean that if I walk to the house, my soles will get dirty. So please dry up my soles with the end of your sari." The kind mother did it accordingly but she said to Shyam, "Shyam, you take every care to keep your soles clean, like wise take every care to keep your mind clean in future." Shyam cherished this thought and always kept his mind very clean.

Bhau's financial status was decreasing day by day. He could not pay Shyam's school-fee of three months, so Shyam's name was struck off from the school. He rejoined the school when school-fees were paid. Shyam completed his education up to std IV in Palgad in this condition. Further he took admission for English education in Gadnay Highschool in Dapoli.

2

Hardships for Learning : (1912 to 1923)

(At the age of twelve Shyam went to Dapoli, at his paternal aunt away from his mother, father and brother in order to get better education. His Gadnay Highschool was a very good school. The students taking education in that school became great in future. The students like Maharshi Annasaheb Karve and Mahamahopadhyay P.V Kane were honoured with Bharatratna, the highest award in India. The education in this school was good no doubt; but library and playground were additional facilities. Shyam took advantage of there facilities completely. He read many books from the library. He developed a hobby of reading here only. He also enjoyed sports and learnt many games. He got a good friend like Ram.

Shyam lived and took meals in paternal aunt's home. The father bore the expenses of fees, clothes and books. He had to come to Dapoli frequently for government work. The mother sent some eatables made for Shyam with him. Once Bhau brought *Kharvas* for Shyam. If there were no eatables, Bhau gave Shyam a little money for snacks. Shyam did not spend this money, he saved it with him. Shyam recollected his family as he was away from home. One year, Shyam got a new coat stiched for his younger brother from the money saved of snacks. At the time of Ganesh festival, he walked in rain about fifteen kilometers to Palgad to give

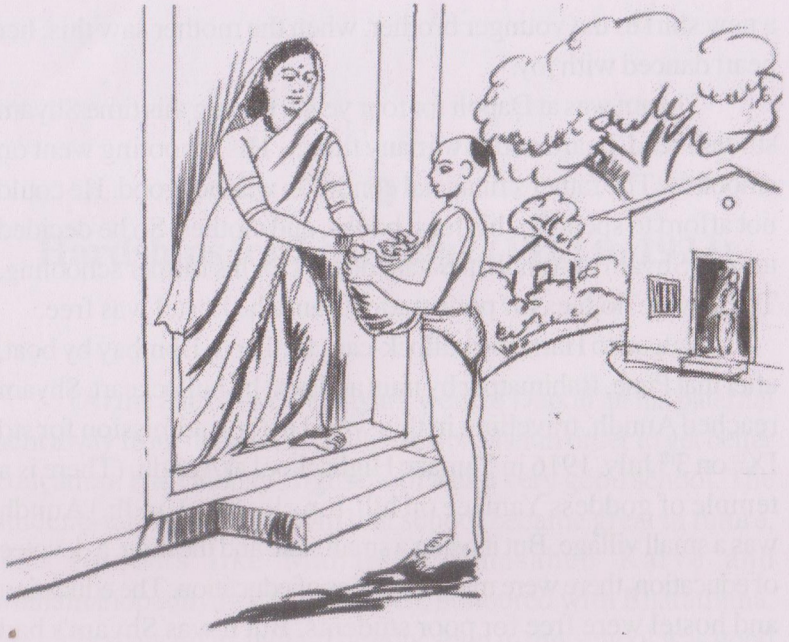
a new shirt to the younger brother, when the mother saw this, her heart danced with joy.

Shyam was at Dapoli for four years. During this time Shyam studied read, heard and saw many things. His schooling went on smoothly. The father's financial condition was not good. He could not afford to spend for his fees, books, and clothes. So he decided to send Shyam to Aundh in Satara district for his further schooling. There were no fees for poor students and the hostel was free.

Palgad to Harne by bullock-cart, further to Bombay by boat, after that Pune, Rahimatpur by train and next by bullockcart, Shyam reached Aundh, travelling in this way. He took admission for std IXth on 3rd July, 1916 in Yamaee Highschool at Aundh. (There is a temple of goddess Yamaee on hill-top close to Aundh.) Aundh was a small village. But it being a small state and the king, a devotee of education, there were many facilities of education. The education and hostel were free for poor students. But it was Shyam's bad luck. The school cancelled the free-hostel facility, which was enjoyed by the outside students.

Shyam had a problem. It was impossible to return to Palgad and what would he do there? Schooling was important. Shyam took a room on rent with the help of his friends. The problem of schooling and staying was solved, but what about meals? He began to ask Madhukari. Madhukari means asking of food alms by a poor student, tying a langoti and a bag in hand at 12=00 noon at the time of lunch saying, 'Oh please give me food-alms' Shyam was given rice, chapati; bhakari and vegetables at some houses. Shyam ate half of the food and half he kept for supper.

Shyam was clever. He also studied sincerely. He told stories and sang to his friends and their family members. Shyam's friends came from various castes and religions. They liked Shyam very much. Two of his friends regarded him as God. they helped him a lot. There were many festivals and programs arranged in Aundh.



Shyam took part in it. Good orators came from various towns, Shyam listened to their lectures. He wrote letters to his father regularly and conveyed his well-being. It was going on smoothly. Again, it was a bad luck. There broke the epidemic of plague, when there were only three months to complete the academic year. The school was closed. The friends went to their villages. There was a problem before shyam. "Where to go?" He remembered Ram, his new friend in school at Dapoli. This friend was very good. He lived in Pune. He always said, "Shyam come to Pune"

Shyam sent a letter to Ram and Ram replied by telegram "Shyam, start immediately" Shyam packed his luggage in Aundh and came to Pune. He, with the help of Ram took admission in English std VI on 5th February, 1917. Then he informed all this change to 'his home in Palgad' Shyam got the facility of staying in Ram's home. But what to do about meals? He could make provision

of free meals for him in certain families. It was custom to give free meals to poor students in those days.

Shyam was smart and humble, so he was able to make provision of free meals. On the last day of the week, he dined in Ram's family.

At that time, Pune was a big centre of politics and education. The leaders and orators like Gopalkrishna Gokhale, Lokamanya Tilak, Gopal Ganesh Agarkar, Vishnushastri Chiplunkar and Shivram Mahadeo Paranjape were there Various institutes, newspapers and libraries were the centers of knowledge there. There would be public programmes-speeches, agitations etc. Shyam had a great interest in such activities. How much to see, how much to hear, how much to read? were the questions before Shyam. For this Shyam went all over the city and stored the words of great men in his mind.

Shyam's own school, Nutan Marathi Vidyalaya, was a treasury of knowledge. There were many student-loving teachers like Mahamahopadhyay, Datto Waman Potdar. There was a school-library having rare books of many subjects. He would sit and read hours together there. He took interest in reading novels, poems and biographies there only. He would read the books and write articles, poems for school annual periodical. There was no fee for school. The facilities of meals and residence were made available. But expenditure of textbooks was there. So Shyam started taking private tuitions. He participated in various competitions, so that he may get cash-prizes. He got prizes in some competitions. He read and studied more for the competitions, that was another advantage.

Shyam liked Sanskrit and Marathi from his childhood. He had learnt by heart many hymns and poems. But he was weak in Mathematics. He wrote Marathi essay so beautiful and in attractive handwriting that the teacher was also pleased with him.

His Marathi answer-paper was carefully preserved for many years by his Headmaster Mr. Datto Waman Potdar. Shyam informed regularly to his parents about all these things. He went to Palgad and saw them occasionally.

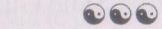
The condition at home was going from bad to worse. But his parents did not tell him about it, for fear that he may get distracted from his studies. To add fuel to the fire, his house was confiscated due to the loan, taken by his father, Shyam's mother who was already weak, got ill due to this shock. Her illness was worsening. At the end, Shyam's mother remembering Shyam, passed away on 2nd November, 1917, Shyam came to know the news of his mother 's illness quite late, by five-six days Shyam was quite shocked. He hurriedly went to see his mother. But he could not see his mother. Sane Guruji has written about this incident in the book, "Shyamchi Aai", I dreamt to grow big and keep mother in comfort. But mother left me before that. Now hereafter, I will consider all the sad mothers in my country as my own mother and I will try to make them happy" Shyam returned to Pune after mother's all funeral rituals. But he was uneasy. Because mother was everything for him. Shyam's Matric examination was in this period only. The study was not completed. But he appeared for the examination and passed it in June 1918.

New Poona college (S.P. College of today) was in his Nutan Marathi Vidyalaya campus. He enrolled himself in it and he began his study for B.A. degree. Originally, Shyam was good at Sanskrit and Marathi. Now he began to read the books of these subjects from his college library. He started translating the English books he liked. The translations made during this period were published in form of books, in future some of them became well-known. Shyam got acquainted with many famous people and authors due to these writing.

At this time only, the freedom struggle was in full spring.

Many professors and students took part in it leaving the colleges. Shyam was in dilemma. In such a situation Shyam passed his B.A degree with Sanskrit and Marathi in June 1922. The clever students were honoured by giving an opportunity of teaching for a year, as fellows during that time. Shyam got this fellowship. After it was completed, Shyam enrolled himself in Philosophy center, at Amalner in Khandesh in July 1923, in order to study philosophy. But he returned to Bombay in December as he did not like atmosphere over there. He studied for M.A. in Bombay. He passed his M.A. in June 1924, offering English, Sanskrit and Marathi.

Now the education was completed. Shyam decided to be a teacher to earn his livelihood. He joined as a teacher in Amalner school, denying the service offer of Wilson college in Bombay.



3

Sane Became Guruji (teacher) (1924 to 1930)

Shyam joined as a teacher in Pratap Highschool, run by Khandesh Education Society at Amalner in Khandesh on 17th June, 1924, and became Sane sir (teacher), further Apte Guruji named him as Sane Guruji in the jail at Dhule. We must take into account that Sane Guruji was a teacher only for six years out of his fifty years life. The title Guruji (a teacher) was attached to his name up to the end of his life. At present also, he is famous as 'Sane Guruji'

Sane Guruji liked to tell stories and sing poems from his childhood. He desired to be a teacher, when he grew. His desire was fulfilled. Anybody is happy in the job he likes, if he works sincerely. The same was true about Sane Guruji. The loving Headmaster like Gokhale and other young and enthusiastic teachers were in the school. Sane Guruji, who was in his prime time of twenty fifth year became one with them. Sane Guruji also wore dhoti, a shirt and Gandhi-cap of khadi when he studied in college at Pune. Now, after becoming a teacher he put on a dhoti upto his ankles, a shirt, a throat covering black coat, a black cap, an uparane around his neck and shoes from Pune. In this way, he put on an impressive and befitting dress for a teacher. The noble moustache appeared on his lip.

Sane Guruji found his real place here. He became one with the school in a few days. Sane Guruji taught English and Sanskrit

to std. Vth and Marathi to Std VIth at the beginning. He taught History and Marathi to std VIIth; (Matric) afterwords.

Sane Guruji liked all these subjects. He would prepare in advance for his teaching periods, so he did not take textbook in his hands while teaching. He taught so earnestly that he and his students did not realize that the period was over. Guruji's extra reading was a lot. As a result, he would explain the lesson and supplement it with a lot additional information. His teaching was just like a story-telling. So the students would eagerly await his period. Sane Guruji became popular in a few days not only in pupils but also in teachers.

Guruji had a lot of spare time; apart from his school. Guruji started developing his original hobbies in his spare time. He took the students for evening walk. During the evening walk he told the students stories and songs which he had liked or written. He played in his mind with some concepts of the beautiful world and the ideal people. He started to struggle to develop and nurture the miniature world of school. In other way, his school became his laboratory.

The school was attached with a small hostel. Mr. Gokhale, the Headmaster himself kept an eye on the management of the hostel. The scope of his work was increased. The management of the hostel increased his strain. At the same time Sane Guruji joined the school. He stayed in the hostel of philosophy centre. His love for students was observed by Mr. Gokhale, the Headmaster, so he handed over the responsibility of school-hostel to Sane Guruji.

Now Sane Guruji came into the close contact of the students, Guruji stayed in one of the hostel-rooms made from tin-sheets. The boys, who came from near-by village stayed in this hostel. Most of the boys were poor. They had problems of fees, books and clothes. Sane Guruji's heart was full of affection and love for the students. The mother-hearted Sane Guruji got the opportunity to reveal his love and affection in this hostel. Guruji himself had

experienced for eleven years the difficulties and hardships in living away from parents and home. Because of this Guruji felt a great affection for the students in the hostel. He showered the students with love from all sides. In real sense Sane Guruji became the mother of the students.

Guruji started hostel Daily which was the beginning of showering of love. Guruji told them stories, songs and information. Guruji, who thought that as a teacher, it was his responsibility to make the students wise, used the 'Hostel Daily' for the said purpose. Guruji determined to transform the hostel which was known as Andaman into a happy home.

Sane Guruji himself wrote the 'Hostel Daily' single-handedly. For that, he got up at 4=00 a.m. and wrote in a beautiful handwriting, five to six pages of a note book. It contained important news, a humorous poem, a story, or some other new topics. The students in hostel gathered into library at 6=00 a.m. for prayer. By this time, the 'Daily Hostel' was displayed on the wall. The first number of this daily was displayed on 19th July, 1927 and it continued displaying till Guruji was there (up to 1930) We can guess the expansion of Guruji's knowledge, by looking at the various topics of the hand-written Daily. Sane Guruji's famous poem 'Balsagar Bharat Hovo' (Let India become the ocean of strength) was first published in this 'Daily Hostel' on 29-9-1927.

Sane Guruji loved the students in the hostel just like his own children. He thought that they should be clean, neat and tidy. He visited the rooms of the students as the chief of the hostel. He himself removed their difficulties. Once when he had visited one of the rooms, he saw that the room was not broomed at least for eight days and the clothes after bath were not washed. When he saw this, he took the broom in his hand. He nicely cleaned the room. He washed the clothes and spread them to dry. It continued for eight days. As the students went to school at that time, they did

not understand who did all that work. At the end, once day a sick student understood all the matter. The students felt very guilty, when they knew that Guruji cleaned their room and washed their clothes. They ran to him and apologized him. Guruji said to them "Why do you beg a pardon? Doesn't your mother broom your room and wash your clothes, when you are at home? Then you consider me as your mother." Because of this the behavior of students improved.

Guruji could not bear the condition of poor students in the school. He paid the fee-dues of students. He bought the books for the students who didn't have. He stitched the torn clothes of the students. Guruji's half of the payment was spent for students in this way. Guruji had to manage his own meals, clothes, and books in the remaining half payment. Guruji thought a way out of it. He took his meals in the dining-hall of the hostel. One day he dined there, the other day he did not dine. This way he saved half of the expenses. But this affected his health. He was already weak. Now he became weaker. Mr. Gokhale, enquired frequently, but Guruji did not say anything. Then he saw the register in the Dining Hall and Mr.

Gokhale came to know the fact. He almost ordered Sane Guruji to come to dine to his home from the next day.

It is really a festival when the saints come to your house. All the people regarded Sane Guruji as a saint. Mr. Gokhale's wife was very glad as Sane Guruji was going to come to dine in their house. She prepared delicious dishes the beautiful arrangement was made for the meals. Guruji came. He sat to dine along with Gokhale sir. On seeing the delicious and fragrant plate Sane Guruji thought, "I will eat such a delicious and fragrant plate and there in the hostel my students will get only half a plate to eat." He finished his meal somehow but he was weeping. He told Mr. and Mrs. Gokhale that on looking at the delicious plate he remembered his mother. In this way ten to fifteen days passed. In the end Guruji sent a private letter to Mr. Gokhale, "Sir, last some days your wife prepared very delicious plates for me. But sir, so long as the students in my hostel, do not get that type of food. I will not eat it. Excuse me. I will not come to you to dine from tomorrow." The eyes of Mr. Gokhale filled with tears on reading the private letter. He immediately said, "There has not been such a teacher who ate half a meal for the students in his school. There will not be such a teacher even in future. I salute to Guruji!"

Sane Guruji's school was going on smoothly. The "Daily Hostel" was being displayed. The students liked Sane Guruji's articles Guruji wrote biographies of Lokahitwadi and Gopal Krishna Gokhale, when in Amalner translated many well-known English stories, poems, dramas, in Marathi for "Daily Hostel." He wrote new poems. Some of them were published in books in future. Now Sane Guruji was completing six years in the school at Amalner. The new year 1930 began. Sane Guruji was the admirer and devotee of Mahatma Gandhi from the beginning. Guruji kept an eye on Mahatma Gandhi's movements, even when he was a teacher. Guruji informed the students about Mahatma Gandhi's movements.

Gandhiji gave a clarion call to all the countrymen for *Satyagraha* movement. He appealed the youths of country to resign the jobs and join the *Satyagraha* movement because the country needed the youths for *Satyagraha* movement at that time. Sane Guruji was sensitive. He became restless because of Mahatmaji's appeal. He thought a lot over it and decided to respond Mahatma Gandhi. Gokhale sir was wonderstruck, when Sane Guruji told him his thought of leaving school. "Guruji, teaching the students is also the work of country. If you go, who is there for students?" by saying this, he tried to persuade him. But it was not fruitful.

Finally, Guruji resigned the post of the teacher on, April 29, 1930. When the other teachers and the students came to know this news, there was a great commotion. A big fare-well function took place to see Guruji off. Guruji said good bye to the six year's profession of the teacher along with the job. He put on his previous dress of a short dhoti, a shirt and a Gandhi cap. Guruji left Amalner by the train at dawn in order to jump into freedom movement, when the students were sound asleep, had he tried to go by day, the students might have pressed him to stop from going and even block his way.

4

Freedom fighter : (1930 to 1945)

Sane Guruji had devotion and pride for the country from his childhood. He was ready to do anything for that. Guruji inherited this patriotism from his father. His father regularly read Lokamanya Tilak's daily Kesri. He was punished for taking part in the movement. But he had the responsibility of the family. So he could not involve himself much in the freedom movement. But Sane Guruji was completely free, no family, no wife, no children. He had also thrown away the noose of job. So he could take part in many movements during 1930 to 1945. i.e. almost fifteen years. He was jailed about seven and half years. He always carried his belongings with him- a roll of a carpet and a blanket in his armpit and a bag containing writing papers, a pen. A set of clothes in another hand. As per his words given to mother, he had nearly became a holy man, a saint. He had no house. He rarely stayed at one place for many days. He continuously went for meetings, conferences and lectures. In fifteen years, he went each and every village in Maharashtra. He got hundreds of friends everywhere. There was a single difference between Sane Guruji and the saint. The saint put on saffron clothes while Sane Guruji wore only white khadi clothes. The saint grows beard and moustache while Sane Guruji smoothly shaved. He kept very short hair on his head.

Sane Guruji freed himself from school on April 29, 1930

and he breached the law and was sentenced for the first time for fifteen months on 17th May. First he was sent to prison in Dhule and then to Trichanapalli in south. He met many like- minded friends in the prison at Dhule Guruji liked to abide by rules. He got 'B' grade in jail along with some concessions also. But he accepted 'C' grade, refusing 'B' grad. Guruji not only completed his allotted work regularly but also helped to complete the work of the prisoners who were sick and weak.

Guruji took speed in writing in the prison. As soon as he entered the jail he wrote the famous poem *"Swatantryache aamhi shipai, Sukhavu priyatam Bharatbhai"* (We are the soldiers of freedom, we will make happy Indian brothers) and the play *"Khara Satyagrahi"* (The true non-violent protester) Guruji wrote poem and asked the other prisoners to repeat after him. Because of this the atmosphere in the jail world became full of energy.

This time Guruji was in the jail at Dhule for two or two and half month only. Then he was sent to jails first at Warali in Bombay and then at Trichanapalli. This jail was big one and many well-known leaders in India were kept here. These leaders came from different places in India. So everybody's language was different. Guruji knew only Marathi and English, so he found himself in dilemma.

Because of language problem Guruji could not converse with anyone, so he wrote many poems in this halt. These poems were collected in a book. Guruji felt very sad as those freedom fighters belonged to India but could not converse with one another. He tried to learn every body's language.

He translated literature from that language in to Marathi. From this Guruji thought of an organization by name Antarbharati (integrity of India) to canvas various languages with an intention of national integrity, further the organization *"Antarbharati"* was established in 1949, which is still active. Because of this, Guruji

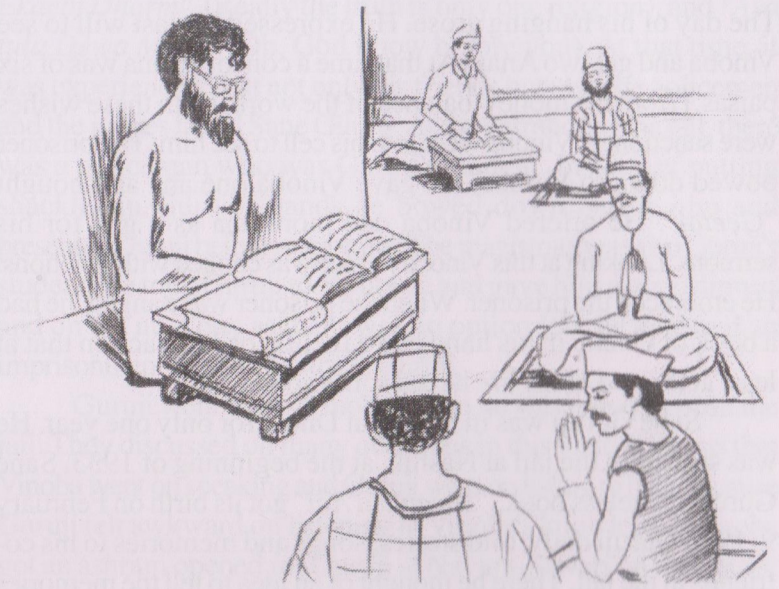
was closely acquainted with the leaders all over the country Guruji was released from this prison on March 23, 1931.

But, Guruji again began to work strongly against British rule. Guruji was out of the prison only for nine months. During this time, he worked a lot to canvas Khadi: working day and night, he made a record of offering twenty lac yards of yarn to Mahatma Gandhi on his birthday. In this work, he got a lot of help from his former students. Guruji walked on to sell Khadi, singing patriotic songs with children and carrying the load of Khadi on his shoulder. Because of this, the atmosphere of enthusiasm was created in Amalner. A gathering of non violent protesters of 1930 took place at Asoda. He was president of this gathering. At this time, Guruji was acquainted with Vinoba for the first time. he was impressed by the personality of Vinoba.

The protest-meetings of Irvin pact were organized all over the country, Guruji was arrested for organizing a protest meeting against government at the desert in Amalner. Guruji was resent to jail at Dhule on rigorous imprisonment for two years on January 17, 1932. Guruji was in this jail for only one year. But the great event of Geeta Pravachane (Sermons on Geeta) took place during this period only.

There were ninety female non-violent protesters along with the great leaders like Acharya Vinoba Bhave, Apte Guruji, Jamanalal Bajaj in this jail. The chief of the jail Ishwarlal was moody. Without thinking about anything, he made all the prisoners grind sixteen kilos grains on grinding stone, per head per day. Many prisoners got sick due to it. Guruji not only ground the grains of his share but also the share of his sick co-worker. Vinoba had no punishment of grinding as he was given B grade but he got it on demand with the sense of equality.

Vinoba's study of Geeta was tremendous. So on the prisoners' insistence Vinoba gave eighteen sermons on eighteen



cantoes of Geeta in prison, during February 21, 1932 to June 19, 1932.

Sane Guruji wrote down these sermons sitting in a corner, unaware of the others, when the serial of sermons was over, Guruji showed Vinoba the notebook of sermons. Vinoba was wonderstruck when he saw that each word was taken down. In future, these sermons were published in all languages in the form of a book. It is a great gift to the world by Vinoba and Sane Guruji. These sermons were so good that those were delivered again to women-prisoners on their consistant demand, slackening the rule of the prison.

At the time of Geeta sermons an unusual event took place, in the jail at Dhule. Other prisoners along with the protesters attended the Geeta Sermons. One of them who was declared with a death sentence remained present in shackles with a special permission. The serial of sermons was over. He liked it very much.

The day of his hanging arose. He expressed his last will to see Vinoba and get two Anas (At that time a coin of an ana was of six paisas.) from his money-balance of the work. Both these wishes were sanctioned. Vinoba went into his cell to see him. The prisoner bowed down to Vinoba. He gave Vinoba one ana and bought *"Geetai"*. He offered Vinoba one more ana as a gift for his sermons. Looking at this Vinoba's voice was choked with emotions. He embraced the prisoner. When the prisoner was hanged, he had a book of Geetai in his hand and a feeling of satisfaction that at least at the end of his life he did some good work.

Sane Guruji was in the jail at Dhule for only one year. He was shifted in the jail at Nashik, at the beginning of 1933, Sane Guruji's timeless book, *"Shyamchi Aai"* got its birth on February 9, 1933 Guruji daily, told stories, songs and memories to his co-friends in the jail. There he thought of an idea to tell the memories of his mother. His mother was his goddess. He had hundreds of memories about his mother, in his heart. It was not necessary for him to recollect those intentionally. So Guruji began his writing in the after noon on Thursday. He wrote continuously for four days and finished thirty six nights in the morning on Monday. Guruji later on, due to the financial difficulty sold this book to Pune Vidyarthi Griha (Pune students' Hostel) for Rs. 500/- only, which was published in 1936. Lacs of copies of this book are published by now and it is translated in many languages. In the halt of this jail at Nashik, Sane Guruji wrote books like Dhadpadnari Mule (struggling children, Astik (Theist), Kranti (Revolution). He was released from jail at Nashik in October 1933. Then he went to Palgad. He met his family members and came to Chalisgaon. He took part in an individual non-violent movement at the beginning of 1934. Because of this he was punished for four months and was again sent to the jail, at Dhule. In this halt he wrote his beautiful poems- *"Khara to*

Ekachi Dharm" (Really the truth is only one religion), and *"Aso tula Dewa Maza"* (Oh, God I bow before you). At that time, it was experienced, that not only his friends but also the policemen and the judges loved Sane Guruji. At the entrance of the jail, there was a policeman who was Guruji's student. Instead of putting shackles in Guruji's hands he bowed down before him and presented Guruji before magistrate. The magistrate was also Guruji's student. He took Guruji to his house and gave him a good dinner, and on the next day as there was no option left, he declared an imprisonment of four months to Guruji.

Guruji went to see Vinoba, when he was released from the jail. They discussed on many questions in this visit. It means that Vinoba went on speaking and Guruji went on listing to him, because Guruji felt awkward on listening to Vinoba's knowledge, Vinoba got an ashram opened for Guruji at Navara-Navari on the border of Khandesh, so that Guruji would live there and concentrate on his writing. Guruji also stayed there for some-days. But his mind did not like the routine of ashram life. One day, without telling anyone, he left for Pune. Then he got involved in congress party work. Guruji was fully energized when it was decided to hold first rural convention of congress at Faijapur in Khandesh at the end of 1936. He canvassed for congress convention going all over Khandesh. He organized hundreds of activities and collected lacks of rupees. The activists pressed him to become the chairman of reception committee. Guruji worked as a cleanliness soldier in this convention without accepting any post. At this time Guruji could closely see the famous patriots and could listen to their lectures.

Guruji had a major role in the success of congress convention at Faijapur. Because of this, Guruji became more well-known in Khandesh. He used his fame to solve the people's other problems. The growth of cotton was a lot in Khandesh. So there were many mills. The questions like salary increase and

retrenchment of workers arose there. So Guruji agitated for that. The farmer in Khandesh was poor. He was in misery. In order to reduce it, Guruji agitated through farmers. 'Convention, Farmers' march. He wrote his beautiful poem *"Ata Uthaoo Sare Ran"* (Let's agitate powerfully) His book *"Bharatiya Sanskriti"* (Indian Culture) was published in 1937. Guruji started publishing a Marathi weekly by name *'Congress'* in order to canvas Indian Freedom Movement and Congress organization in 1938. He kept on publishing this weekly tenaciously.

5

God Vithoba Liberated : 1st to 10th May, 1947

Sane Guruji was a marvelous mixture of contradictory behaviours. Usually, he was very moderate. He would take care that nobody would be hurt. But he would attack where he saw injustice. He would give harsh blows. His lecture would start in a low tune and end up by creating fire in the listeners' mind. He was basically religious minded. He was proud of Indian culture. But he did not like rituals or hypocrisy in the religion. He accepted imprisonment for fighting against unjust laws but never violated the rules of the prison in those seven and half years. At the beginning he agitated for the freedom of our country for seventeen years from 1930 to 1947. Then he struggled to get justice for workers and farmers. His last agitation resulted into a great social revolution by forcing the society to open the doors of Vittal Temple in Pandharpur for the downtrodden class. The only difference between them was that all the first agitations were against foreign unjust rule and the last one was against the stubborn and obstinate temple-men.

The root of agitation of Pandharpur is in a wicked social tradition which had been continued for thousands of years. The system of four classes of Aryan society began from the period of Manu. It was assumed that one who gets and gives knowledge to other is Brahmin, one who protects all the people is Kshatriya, one

who deals in commerce and industry is Vaishya, and one who serves all the people is shudra. The race was decided from the occupation one did. It was not related with one's birth. Shudra's clever son could become Brahmin by taking education. Kshatriya's son taking a balance in his hand instead of a sword could be known as Wani. (a grocer). No body was great. Nobody was small. All the four classes of Aryan society were equal in status. In mythology there are many examples, of taking birth in one class and becoming famous in another because of inner qualities, like Valmiki, who became the sage even if he was born in a family of a thief.

But at a certain wicked moment some selfish men connected the class to birth, instead of work or activity, and created a new gradation of high and low. A Brahmin's son will be a Brahmin only, even if he behaves in a bad way and a Shudra's son will be Shudra only, even if he behaves in a good way. Such a new social system came in existence which was convenient for certain people in society. The worst sufferers of this were the Shudras-All the roads of respectful living and development were closed for them. Shudra's touching anyone was supposed to be impious. Untouchable means unworthy of touching; such a new class came in to existence. This class was restricted to go to school, temple and public well. Separate cup and saucer was kept for them in hotels. Naturally, as this class was cut off from society, it lagged behind. Many social reformers like Dr. Ambedkar struggled for a long time against this wicked tradition. As the struggle got some success, the down-trodden class could get admissions in the schools. May be separate, but a well of water was dug for them and the separate cup and saucer were disappeared. But still the entrance into temple was not allowed to them. Some down-trodden persons reached up to the status of the saint as the saints from Dnyaneshwar to Tukaram upheld the principle of social equality. They started participating in the wari of Pandhari. (walking from one's home to Pandharpur) But their wari

was up to the step of Vithoba temple only. They were not allowed to enter into the temple. They could not see Vithoba from close. Many of the people expressed their displeasure against the injustice towards the down-trodden class. But nobody took a step of agitation. Mahatma Gandhi and the other leaders tried to destroy untouchability. But most of the leaders ignored this issue. Acharya Vinoba was scholar of Hindu religion and culture. This question had caught his attention long back. But he could not find out a practical solution to this question. By the time he saw the signs of country getting freedom. As a result, the agitations for freedom were slowed down. He sensed that it was the proper time to agitate for the entrance of Pandharpur temple for that, he needed a leader with cool head but if the occasion arose, he must be able to discard his life. Then he immediately remembered the name of Sane Guruji. He knew Sane Guruji quite closely. At the end of 1945, he wrote a letter to Sane Guruji and expressed his grief that the down-trodden class was not allowed to enter into the Vitthal Temple at Pandharpur where in the others were freely allowed to enter. He suggested Sane Guruji to do some solid action on this problem.

Sane Guruji was sentimental. As soon as he received Vinoba's letter he felt himself to be guilty, as to why he could not pay attention to such an important question by then. On Nov. 4, 1946 he declared that he had began a fast unto death for the opening of the doors of Vitthal Temple at Pandharpur for the downtrodden class. At that time, he was with his childhood friend Rambhau Joshi at Umbargaon in Thane district. Guruji's this decision caused a great commotion in Maharashtra. On hearing this news Senapati Bapat and his co-workers ran to Umbargaon. All of them supported Guruji's fast. But it was suggested that before taking such a sudden and final step, they should tour all over Maharashtra, convince their opinions to the public and awake the public-opinion. A lot of discussion took place over it. But Guruji was not ready to do so.

Then Senapati Bapat told the co-workers that he will also observe fast along with Guruji. Guruji did not like this idea. So he postponed his fast for next six months.

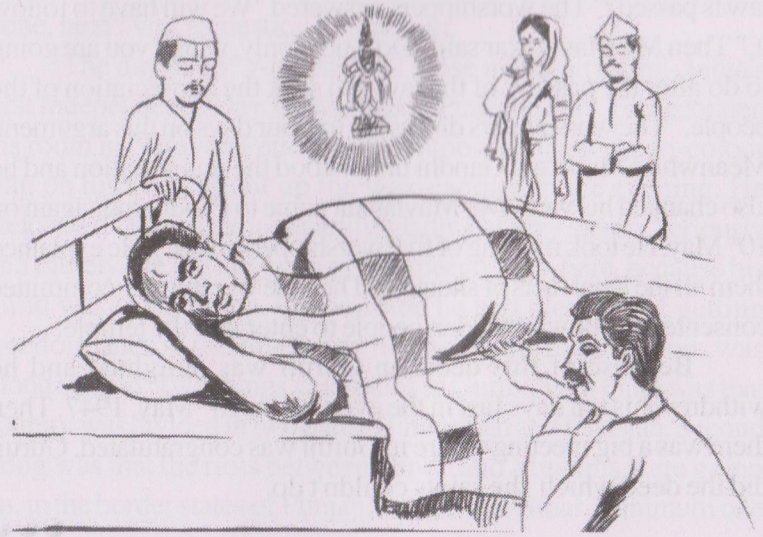
After a sufficient preparation Guruji's Maharashtra tour began from Kulaba district on 10th January, 1947. He was accompanied by Senapati Bapat, Prof. Vasant Bapat, the famous poet, and a troupe of artistes by name Maharashtra Shahir (a bard), Guruji addressed the meeting at every place. Senapati also spoke. The people were spellbound with Guruji's speech. He told "The saints removed inequality in the desert of Pandharpur. Now we are trying to remove inequality in the temple." A small folk-play by name Ramnavami was performed after the speech. Not only people crowded these meetings, but also donated for the expenses of the tour. During this tour some of the local temples were freed for the down-trodden people.

The public-opinion awoke due to this continuous tour of five months. Still, the members of the management committee of Vitthal Temple at Pandharpur denied the down-trodden people to enter into Vitthal Temple. On 4th April, the discussion took place at Pune between the management committee and fifty invitees. In that meeting the members of management committee were criticized for their awkwardness. A bill in that context was submitted in the legislative Assembly. Still, the members of management committee were stubborn. As there was not any other option left, Sane Guruji as per his word given previously confirmed his decision of observing indefinite fast.

The promise of fast was completing six months on 1st May 1947, so Sanje Guruji along with Senapati Bapat returned to Pandharpur on 30th April 1947. He bathed in river Chandrabhaga in the morning on 1st May. There after Sane Guruji's large meeting took place near river Chandrabhaga. The opponents were also allowed to express their thoughts in this large meeting. After this

large meeting, Sane Guruji's historic fast began in Tanpure Maharaja's monastery. Guruji had observed fasts many times due to lack of money in his student-life and then in the time of agitations for self-purification or the various protests. Because of this Guruji had no fear of fast. On the contrary, the people were worried about Guruji's health!! From the second day of fast there was a line of the supporters to Guruji's fast and the people requesting him to leave the fast. Some of the opponents of the fast misinformed Mahatma Gandhi about the fast. Then on, 2nd May, Sane Guruji received a telegram from Mahatma Gandhi requesting him to leave the fast. But Guruji was firm on his decision. He instantly sent a telegraph to Mahatma Gandhi saying, "Bapuji, you only have been telling us that if the occasion arises, we should lay down our life to get justice, I am doing according to it only. Then why are you asking me to withdraw the fast? I cannot withdraw the fast, until I get the justice."

The worry of people increased due to Sane Guruji's clear decision. Guruji felt weak day by day as the days of fast went on. His weight was reducing. The situation in Pandharpur was becoming



God Vithoba Liberated : 1st to 10th May, 1947 / 31

tense. The meetings supporting and opposing Sane Guruji were increasing at various places in the town. One of the orthodox persons began counter fast against Guruji. Every night there were meetings of great leaders supporting Sane Guruji, where in Acharya Atre Nana Patil etc. leaders gave speeches. The youths in the town and those who had come from other places were annoyed, so the arrangement of policemen around the Vitthal Temple was increased. It was not sure what will happen at any moment. The situation had become volatile. On the 5th May, Dadasaheb Mavlankar the speaker of parliament came to Pandharpur to see God Vitthal. But on seeing the volatile situation he refused to enter into the temple and saw the idol of God Vithoba from Namdeo-step only. He started his efforts in the direction of solving the problem of temple-entrance. He invited the chief worshipers and listened to their views. Mr. Mavlankar noticed the fear of worshippers that if the temple is opened for the down-trodden people the people of other casts will not come to the temple which will cause the worshipers financial loss. He asked the worshippers, "What will you do, if that law is passed?" The worshippers answered "We will have to follow it." Then Mr. Mavlankar said "Do it now only, which you are going to do after the passing of the law and seek the appreciation of the people." The worshippers discussed for four days on this argument. Meanwhile Mahatma Gandhi understood the real situation and he also changed his view. Mr. Mavlankar came to Pandharpur again on 10th May. He took meeting of five worshipper-trustees. He explained them all the legal facts of situation. Then the worshipper-committee consented the down-trodden people to enter into the temple.

Because of this decision Guruji was delighted and he withdrew his ten days fast in the evening on 10th May, 1947. Then there was a big meeting where in Guruji was congratulated. Guruji did the deed which the saints couldn't do.

6

On the Return to the Last Abode (1947 to 1950)

The indefinite fast, observed by Sane Guruji, so that the doors of Vithal temple in Pandharpur should be opened for the down-trodden people ended on 10th May 1947 and in a way Guruji won the battle. But during this period he underwent a lot of physical and mental strain. There were many allegations against Sane Guruji. Because of this he was disappointed. He went to Bordi in Thane district to his younger brother for the rest for some days. Now the Independence of India had come quite close. All the agitations were stopped. There wasn't any work for Guruji. What should be done, next? was a question before him.

The day of 15th August 1947 arose in this situation- India's first Independence Day. Guruji was in Pune that day. He decorated his room in Narayan Peth. He put festoon and national tri-colour flag on his door. He lit up the wax-candles in the evening. He welcomed Independence heartily, gladly but very simply, seriously and mutely. He did not go to give a speech anywhere, because his mind was in dilemma. On one side he had pleasure of getting freedom and on the other side he had pangs that freedom was blood stained. Two things gave pains to Guruji. First thing was that country was divided in two parts- Hindusthan and Pakistan. Second thing was that the riots between Hindu and Muslims were going on, in the border states of Punjab, Bengal and Bihar. Minimum one

lac people were cut. The sorrow of Mahatma Gandhi and Sane Guruji was the same. Gandhiji also in spite of remaining present in freedom celebration at Delhi, was wiping the tears of riot-striken people at Naukhali in Bengal. Guruji did not understand as to why the people who lived peacefully in the neighbourhood until yesterday were fighting in such a way, in the name of religion.

A thought to retire from all social activities was peeping in his mind now. But his social commitment did not allow him to rest. He had also a fear that, if the persons like him who can think, sit idle, doing nothing, the people will become inactive, more violent and run helter-skelter. His sense of duty did not allow him to sit quietly. So Guruji decided to increase his participation in the work of Rashtra Seva Dal. He started attending camps and gatherings. He began to give lectures about how to live in independent India. But his effort proved to be ephemeral.

Mahatma Gandhi was assassinated on 30th January 1948. This incident was just like a bolt from the blue for Sane Guruji, because Sane Guruji was a staunch follower of Mahatma Gandhi. He followed him in thought and action. It was sorrowful that Mahatmaji who had no enemy was killed and more sorrowful thing was the killer was from our Pune. So he did not understand. How to express this sorrow? So he observed a fast of twenty. one day from 1st February in penance of this mishap. He started publishing an evening newspaper by name *'Kartavya'* (Duty) in order to vent the thoughts in his mind. He appealed the people through the articles in this evening newspaper to root out latent casteism in their mind. He wrote small stories about Mahatma Gandhi to convivence the people that how great Mahatma Gandhi had been. These stories were published in form of books afterwards. He was present in the socialist party convention at Nashik in March 1948. He spoke very ardently in this convention. Loknayak Jayprakash Narayan was very glad to listen to his ardent speech. Guruji was shocked to

learn that Rashtra Seva Dal was banned by Government of Mumbai on the pretext of Mahatma Gandhi's assassination. **This wicked act was done by the Government of Congress for whom Guruji had over-exerted himself.**

The daily 'Kartavya' (Duty) came to stand-still after running hardly for four months. Then Guruji started the work of a magazine 'Pradeep' by Prakash Mohadikar. But this magazine could not run for a long time. Guruji understood that he begins new publication, which goes into loss and stops as he does not have his own printing-press. He started collecting money in order to start his own printing- press and new publication. He started publishing a weekly *'Sadhana'* on 15th August 1948 after taking a loan and started a small printing-press in Bombay. He also opened a publication section along with it (Event today after sixty years, weekly 'Sadhana' and publication section are going on well, as Guruji fortunately got good co-workers for this project. Only for the convenience, this project was shifted to Pune after the death of Sane Guruji). Because of beginning of 'Sadhana' Guruji's dream of publishing his own weekly was materialized. In the same way the organization 'Antarbharti' (Integrity of India) also came into existence with the unanimous support of people in Marathi Literature convention held at Pune on 14th May 1949.

Even though some of Sane Guruji's dreams had come true, he was getting disappointed, because of his physical sufferings. He was suffering from sleeplessness. At night even in bed, he kept thinking and awoke for hours together. Even after two years of independence no sign of progress of making a common man happy was seen in the country. On the contrary, the people who opposed the freedom, were seen struggling to get political power. The new disease of corruption had begun to spread in the country. Our old friends were being attracted to the net of corruption, and becoming our enemies. Even after freedom, a doubt peeped in his mind,

whether his dream of happy and rich society, which he cherished in his mind throughout his life would come true or not. And if the dream is not going to come true, what is point in living, was a question being asked to his own mind by Guruji.

When Guruji's disease of sleeplessness grew his friends brought tablets for sleep and gave him. Guruji took those medical tablets. But he could not sleep and uneasiness increased. The government by publishing a circular in October 1949 banned the teachers and students for participating in politics. Guruji could not understand the meaning of this ban. There was no such a ban even in the rule of Britishers. So Guruji could take part in politics, even when he was a student as well a teacher, and now such a ban in freedom? If it happens like that how the students will love the country? How shall we get new people to run the government of free India? Such questions arose in Guruji's mind. He spoke about these and similar questions in his public meetings. He discussed about this with his friends. But he could not get satisfactory answers to these questions. An ideological uproar arose in his mind. He began to ask himself if he was unworthy to live in the Freedom? If it is like that a thought was peeping in his mind to finish his own life instead of floundering in confusion. The thought appeared in his speech and writing every now and then at the end it happened like that only.

Due to the work of 'Sadhana' Guruji could not undertake long tours as before. But he went on short tours. He went and came back from Sabarmati Ashram, at Ahmedabad on 30th January 1950. He attended the camp of Rashtra Seva Dal in Sangli in the month of May. He also completed a short tour of Karnataka at the beginning of June. He rendered sermons on Geeta during this period. Mostly in this period only, Guruji must have firmly decided to end his life. In the morning Sane Guruji went to the market and bought new khaddar clothes on 9th June 1950. He shaved. He bathed and

put on new clothes. Then he wrote a letter to his friend Madhu Limaye. Then he awoke Vinayakrao Kulkarni who had slept on the cot and slept there. Others thought that he must have untimely slept early in the morning only due to vigil-tired after a tour. So nobody awoke him. They tried to awake Guruji as he did not wake up even it was evening. At that time, he was found to be unconscious. He was taken to the hospital immediately. Then it was concluded that he had taken a number of tablets for sleep. On 10th June the doctors tried their level best to cure him for the whole day. But it was of no use, Guruji breathed his last in the dawn of 11th June 1950. The letter found in his pocket, read I must stop this game of harmonizing contradictory chords of body and situation. The money required for my funeral rites is kept herewith It was clearly understood from the letter and the information given by others that Guruji had put an end to his life by taking tablets on sleep after his bath.

The whole Maharashtra felt sorry about Sane Guruji's death. There was a huge funeral procession at 5=00 p.m. on 11th June and the funeral rites were performed on Guruji in the crematorium of Dadar at 10=00 p.m. At this time, Acharya Atre, Senapati Bapat and some others expressed their feelings about Sane Guruji. Acharya Vinoba wrote in his letter of homage. The people called Mauli (Mother) to Sant Dnyaneshwar. After that Sane Guruji became second Mauli of Maharashtra. Guruji loved the children and the elder people like mother. Dnyaneshwar put an end to his life only at the age of 22 by taking a live Samadhi. Guruji had to put an end to his life only at the age of 51 by taking tablets of sleep. Both are equally great.

Sane Guruji's life was a great miracle. He had no wife, no children, no house, no bank-account, he lived for others and died for others only. His life is an ocean of innumerable memories and incidents, even if it is of 51 years only. It is difficult to accommodate

it in 40 pages. So I have tried to give you a pitchful of water from this ocean, in the form of this small book. If any of the readers, after reading this small biography, desires to peep into the ocean of Sane Guruji's life, should read *"Sane Guruji Jeevangatha"* (A Long story of Sane Guruji's Life) written by Raja Mangalvedhekar in Marathi.

In order to write this small biography, the books- **'Sane Guruji's Jeevangatha'** and **'Shyamchi Aai'** are referred. Thanks to these authors.

The important events in Sane Guruji's life

1. 24th December,1899 - birth at Palgad in Konkan.
2. 10th June, 1912 - admission in std Vth in a Highschool at Dapoli.
3. 3rd July, 1916 - admission for std IXth in a Highschool at Aundh in district Satara.
4. 5th February, 1917 - admission in std Xth in Nutan Marathi Vidyalaya Pune.
5. 2nd November, 1917- the Death of Mother.
6. June 1918 - passed Matric Examination.
7. June, 1922 - Passed B.A. examination from New Poona College.
8. July 1923- admission in Tatvadnyan Mandir, Amlner.
9. June 1924 - Passed M.A.
10. 17th June 1924 - joined the job of a teacher in Pratap Highschool, Amalner.
11. 15th November, 1924 - the sudden demise of father- Bhaurao.
12. 1925 - the rector of the Hostel in Highschool.
13. 29th April, 1930 - jumped into Freedom Struggle resigning the post of a teacher.
14. 17th May, 1930 - first imprisonment of 15 months at Dhule Jail.
15. 23rd March, 1931- conception of Antarbharati in Trichanapalli Jail
16. 17th January, 1932 - again imprisonment, 'Sermons on Shrimad-Bhagwadgeeta' in Dhule jail.
17. 9th February, 1933 - wrote the book - Shyamchi Aai in Nashik Jail..

18. 26th January, 1934 - personal Satyagraha, imprisonment for four months.
19. 16th October, 1936 - sold the copyright of "Shyamchi Aai" for Rs. 500/-
20. 27th December, 1936 - convention of Congress at Faijpur.
21. August 1937 - published the book - "Barateey Sanskriti".
22. 6th April, 1938 - started weekly "Congress".
23. 8th April 1938 - struggle of mill-workers.
24. 1st to 10st May, 1947 - the successful fast for the entrance into Vitthal Rukmini Temple, Pandharpur.
25. 15th August, 1947 - India became free.
26. 30th January, 1948 - Assassination of Mahatma Gandhi.
27. 1st February, 1948 - fast of 21 days.
28. 15th August, 1948 - started Marathi weekly 'Sadhana'.
29. 11th June, 1950 - Death at Bombay.